only one night. For the messenger who deliuered it vnto me, set forth the next day early in the morning towarde Cambridge, whither ye willed me to send it (being once read) by him, vnto maister Bucer: Which thing I dyd, both diligently, and without all delay.

In that litle time that I had to peruse your writing, I cõprehended so al the matter, that euen at the firste I conceaued no smallioy of your singuler & earnest study, in that you put your endeuour that Christ his religion may be brought agayne vnto a chaste and simple puritie. For what shoulde be more desired of all Godly heartes, then that all thinges, by a litle & litle, should be cleane taken away and cut of, whiche hath very litle or nothing in them that can be referred wholly to edificatiõ, but rather be iudged of the godly to be superfluous. For to speake of my selfe, I am hardly drawne from that simple and pure custome, whiche ye knowe they of Argentine haue vsed euer, frõ the time that they reformed their Church, where diuersitie of apparell in Churche ministration was abolished. For I haue alwayes alowed that pure vsage that originally had imitation of the Apostles Churche. And I beseeche GOD immortall, that this maner may both there for euer

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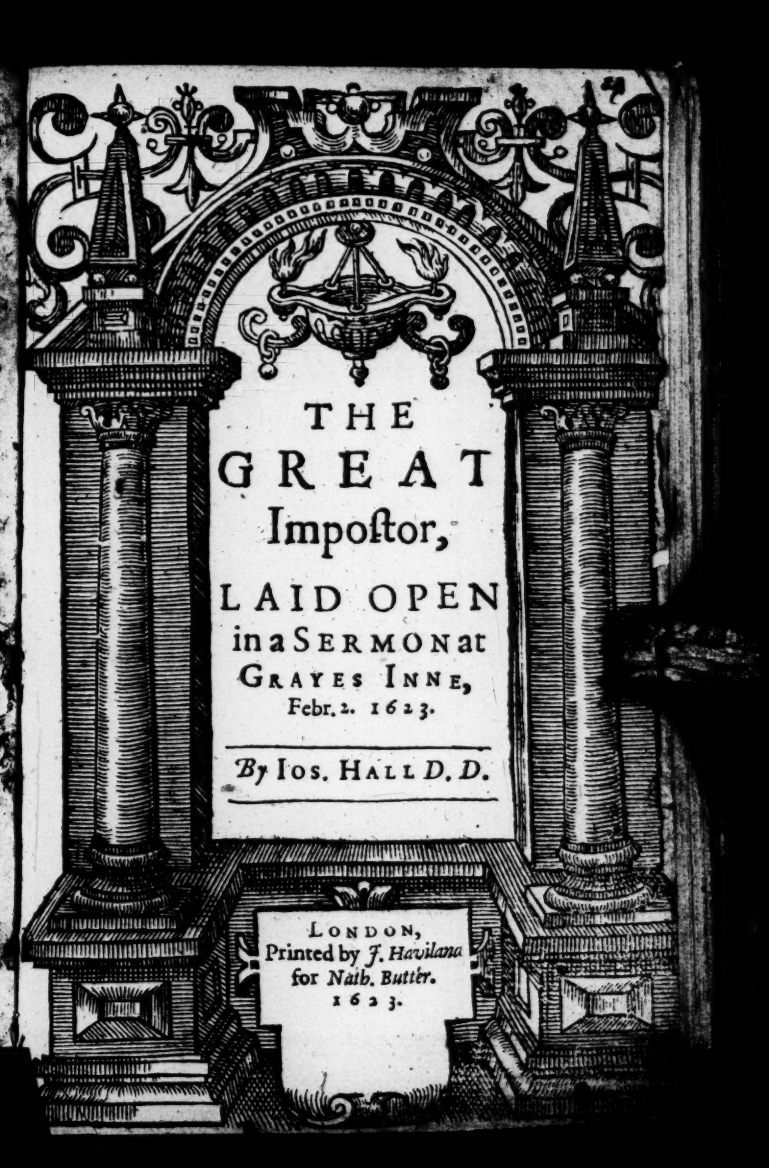


THE GREAT Impostor,

LAID OPEN in a SERMON at GRAYES INNE, Febr. 2. 1623.

By IOS. HALL D. D.

LONDON, Printed by J. Havilana for Nath. Butter. 1623.

To The
MOST NOBLE,
AND WORTHILY
Honoured Societie
OF
GRAYES INNE:

AT WHOSE BARRE
This IMPOSTOR was
openly arraigned:

J. H.

HVMBLY DEDI-
CATES THIS PVBLIKE
LIFE OF HIS WEAKE
AND VNWORTHY
LABOVR.

THE GREAT IMPOSTOR,

Laid open, out of

IER. 17. 9.

The heart is deceitfull above all things.

Know where I am, in one of the famous Phrontisteries of Law, and Iustice: wherfore serues Law and Iustice, but for the preuention or punish-

ment of fraud and wickednesse? Giue me leaue therefore to bring before you, Students, Masters, Fathers, Oracles of Law and Iustice, the greatest Cheator and Malefactor in the world, our owne Heart. It is a great word that I haue said, in promising to bring him before you; for this is one of the greatest aduantages of his fraud, that he cannot be seene: That as that old Iugler *Apollonius Thyanæus*, when he was brought before the Iudge, vanished out of sight; so this great Impostor, in his very presenting before you, dispeareth and is gone; yea so cunningly, that he doth it with our owne consent, and we would be loth that he

could be seene : Therefore as an Epiphonema to this iust complaint of deceitfulnesse, is added *Who can know it ?* It is easie to know that it is deceitfull, and in what it deceiues, though the deceits themselues cannot bee knowne, till too late ; As wee may see the ship, and the sea, and the ship going on the sea, yet the way of a ship in the sea (as *Salomon* obserues) wee know not : God askes, and God shall answer ; What he askes by *Ieremie*, he shall answer by *S. Paul*, *Who knowes the heart of man ? Euen the spirit of man that is in him.* 1Cor.2.11. If then the heart haue but eyes enow to see it selfe by the reflection of thoughts, it is enough : Ye shall easily

eaſily ſee and heare enough (out of the analogie and reſemblance of hearts) to make you both aſtoniſhed and aſhamed.

The heart of man lies in a narrow roome, yet all the world cannot fill it; but that which may be ſaid of the heart, would more than fill a world: Here is a double ſtile giuen it; of deceitfulneſſe; of wickedneſſe; either of which knowes no end, whether of being, or of diſcourſe. I ſpend my houre, and might doe my life, in treating of the firſt.

See then, I beſeech you, the *Impoſtor*, and the *Impoſture*; The Impoſtor himſelfe, *The heart of man*; The Impoſture, *Deceitfull aboue all things*.

As

As deceitfull persons are wont euer to goe vnder many names, and ambiguous, and must be expresst with an [*alias*] so doth the heart of man; Neither man himselfe, nor any part of man hath so many names, as the heart alone; For euery facultie that it hath, and euery action it doth, it hath a seuerall name: Neither is there more multiplicitie, than doubt in this name; Not so many termes are vsed to signifie the heart, as the heart signifies many things.

When ye heare of the heart, ye thinke straight of that fleshie part in the center of the body which liues first, and dies last; and whose bearings you finde

to

to keepe time all the body ouer; That is not it which is so cunning; Alas, that is a poore harmelesse peece; meerely passiue; and if it doe any thing, as the submiſtration of Vitall ſpirits, to the maintenance of the whole frame, it is but good; no, it is the ſpirituall part that lurkes in this fleſh, which is guilty of ſuch deceit. We muſt learne of witty Idolatry to diſtinguiſh betwixt the ſtocke and the inuiſible powers that dwell in it. It is not for me to be a ſtickler betwixt the Hebrewes, and the Greeke Philoſophers, and Phyſitians, in a queſtion of naturall learning, concerning the ſeate of the ſoule; nor to inſiſt upon

reaſons why the ſpirit of God rather places all the ſpirituall powers in the heart, than in the braine; Doubtleſſe in reſpect of the affections there reſident, whereby all thoſe ſpeculatiue abilities are drawne to practiſe; It ſhall ſuffice vs to take things as we finde them, and to hold it for granted, that this Monoſyllable (for ſo it is in many languages) compriſes all that intellectiue and affectiue world which concerneth man; and in plaine termes to ſay, that when God ſaies *The heart is deceitfull*, he meanes, the vnderſtanding, will, affections are deceitfull.

The vnderſtanding is doubly deceitfull; It makes vs beleeue

it

it knowes those things which it doth not; and that it knowes not those things which it doth: As some foolish Mountebanke, that holds it a great glory to seeme to know all things; or some presuming Physitian, that thinkes it a shame not to professe skill in any state of the body, or disease; so doth our vaine vnderstanding; therein framing it selfe according to the spirits it meets withall; if they be proud and curious, it perswades them, they know euery thing; if careleſſe, that they know enough.

In the first kinde; What hath not the fond heart of man dared to arrogate to it selfe? It knowes

knowes all the ſtarres by their names; Tuſh, that is nothing; It knowes what the ſtars meane by their verie lookes, what the birds meane by their chirping, as *Apollonius* did; What the heart meanes, by the features of the face; it knowes the euents of life by the lines of the hand: the ſecrets of Art, the ſecrets of Nature, the ſecrets of State, the ſecrets of others hearts, yea the ſecrets of God in the cloſet of heauen; Yea, not only what God hath done, but what he will doe: This is (*Sapiens ſtultitia*) a wiſe folly, as *Irenæus* ſaid of his *Valentinians*; All Figure-caſters, Palmeſters, Phyſiognomers, Fortune-tellers, Alchymiſts, fanta-

ſticke

sticke proiectors, and all the rab-
Acts 19.19. ble of professors of those μειζονα not so much curious as idle Arts, haue their word giuen them by the Apostle, Deceiuing and deceiued; neither can these men make any worse fooles, than their hearts haue made themselues; and well may that
βλακικὸν νόμισον. Alexandrian taxe bee set vpon them in both names, whether of actiue, or passiue folly: And (as it commonly fals out, that superfluous things rob the heart of necessary) in the meane while, those things which the heart may and should know, it lightly mis-knowes: As our sensesare deceiued by distance, or interpositions, to thinke the starres beamie

mie and sparkling, the Moone horned, the Planets equally remote, the Sunne sometimes red, pale other some: so doth also our vnderstanding erre, in misopinion of diuine things; It thinkes it knowes God, when it is but an Idoll of fancy, as *Sauls* messengers, when they came into the roome, thought they had the true *Dauid*, when it was but a Wispe; it knowes the will of God, when it is nothing but grosse mis-construction: so as the common knowledge of men, though they thinke it a Torch, is but an *Ignis Fatuus* to leade them to a ditch: How many thousand Assyrians thinke they are in the way to the Pro-

phet, when they are in the midſt of *Samaria*? How many millions thinke they walke fairely on to heauen, when indeed they are in the broad way that leads to deſtruction? Oh poore blind Pagans, halfe-ſighted Turkes, bleare-eied Iewes, blind-folded Papiſts, Squint-eied Schiſmaticks, purblind ignorants, how well doe they finde themſelues pleaſed with their deuotion, and thinke God ſhould bee ſo too; when it is nothing but a mixture of meſpriſon, ſuperſtition, conceitedneſſe; and (according to the ſeldome-reuerently-vſed prouerb) whiles they thinke they haue God by the finger, they hold a deuill by the toe; and

and all this, becauſe their heart deceiues them. If carcleſſe, and loth to bee at the paines of knowing more, it perſwades them they know enough; that they cry out of more, as he did on the ointment, (*Vt quid perditio hæc?*) What needs all this waſte? and makes them as conſcionable for knowledge, as *Eſau* was for cattle, *I haue enough, my brother, keepe that thou haſt to thy ſelfe*; or as contentedly-reſolute, as the *Epicure* in the Goſpell: *Soule take thy eaſe, thou haſt knowledge enough laid vp for many yeeres.*

From whence it is, that too many reſt ſimply (yea wilfully) in their owne meaſure, not ſo much as wiſhing more skill in

Soule-matters; applauding their owne safe mediocritie; like the credulous blinde man that thought he now saw a shimmering of the Sunne-beames, when indeed his backe was towards it: Hence it is that they scoffe at the foolishnesse of preaching, scorne the forward bookishnesse of others, fearing nothing but a surfet of Manna, and hating to know more than their neighbours, than their fore-fathers; & thus are led on muffled vp in an vnfelt ignorance, to their graue, yea, (without the mercy of God) to their hell.

And as in these things there is a presumption of knowing what we doe not; so contrarily, a

a dissimulation and concealement of the knowledge of what we doe vnderstand; The heart of man is a great lier to it selfe this way; Saint *Paul* saies that of Pagans, which I may boldly say of Christians, they haue the effect of the law written in their hearts; yet many of them will not bee acknowne of one letter ingrauen there by the finger of God: Certaine common principles there are (together with this law) interlinearily written in the tables of the heart, as that we must doe as we would be done to; That there is a God; that this God is infinite in iustice and truth, and must be serued like himselfe; these they

either blot out, or lay their finger on, that they may not bee ſeene, purpoſely, that they may ſinne freely; and faine would perſwade themſelues they neuer had any ſuch euidence from God: ſo putting off the checks of conſcience with bold denyalls; like the harlot of *Iericho*, (but worſe than ſhe) that hath hid the Spies, and now out-faces their entertainment: Wherein the heart doth to it ſelfe, that which *Nahaſh* the Ammonite, would haue done to Iſrael, put out his owne right eie, that it may not ſee that law whereby it might be conuinced, and finde it ſelfe miſerable. Thus the vnderſtanding of man is euery way

way deceitfull in ouerknowing, mis-knowing, dissembling; in all which it is like an euill and vnfaithfull eye, that either will be seeing by a false glasse, or a false light, or with distortion; or else wilfully closes the lids that it may not see at all; and in all this deceiues vs.

The will is no lesse cunning; which though it make faire pretences of a generall inclination to good, yet (*hîc & nunc*) in particulars, hangs towards a pleasing euill; Yea though the Vnderstanding haue sufficiently informed it of the worthinesse of good, and the turpitude of euill, yet being ouercome with the false delectableness of sinne, it

yeelds to a miſſe-aſſent; Reaſon being (as *Aquinas* ſpeakes) either ſwallowed vp by ſome paſſion, or held downe by ſome vicious habit: It is true, ſtill the Will followes the Reaſon, neither can doe otherwiſe; but therefore, if Reaſon miſ-led be contrary to Reaſon, and a ſchiſme ariſe in the ſoule, it muſt follow that the Will muſt needs be contrary to Will and Reaſon; Wherein it is like a Planet, which though it be carried about perpetually by the firſt mouer, yet ſlily creepes on his owne way, contrary to that ſtrong circumuolution: And though the minde be ſufficiently conuinced of the neceſſitie, or profit of a good act, yet for

for the tediouſneſſe annexed to it, in a dangerous ſpirituall acedie, it inſenſibly ſlips away from it, and is content to let it fall; As ſome idle, or fearfull Merchant, that could be glad to haue gold, if it would come with eaſe, but will not either take the paines, or hazard the aduenture to fetch it: Thus commonly the Will (in both reſpects) Waterman-like lookes forward, and rowes backward; and vnder good pretences doth nothing but deceiue.

The affections are as deceitfull as either; whether in miſſe-placing, meaſure, or manner.

Miſ-placing: They are fiery where they ſhould be coole; and where

where they should burne, freeze; Our heart makes vs beleeue it loues God, and giues him pledges of affection; whiles it secretly doats vpon the world; like some false strumpet, that entertaines her husband with her eyes, and in the meane time treads vpon the toe of an Adulterer vnder the board: That it loues iustice, when it is but reuenge; That it grieues for the missing of Christ, when indeed it is but for the loaues and fishes; That it feares God, when indeed it is but afraid of our owne torment; That it hates the sinne, when it is the person; That it hates the world, when it thrusts God out of doores to lodge it.

Measure:

Meaſure: That we loue God enough, and the world but enough, when as indeed the one loue is but as the cold fit of an ague, the other an hot; we chill in the one, no leſſe than we glow in the other; when wee make God only a ſtale to draw on the world; That wee doe enough hate our corruptions, when (at our ſharpeſt) we doe but gently ſneape them, as *Hely* did his ſons; or as ſome indulgent parent doth an vnthriftie darling, whom he chides, and yet feeds with the fewell of his exceſſe; That we haue grieued enough for our ſinnes, when they haue not coſt vs ſo much as one teare, nothing but a little faſhionable winde,

winde, that neuer came further than the roots of our tongue; That we doe enough compassionate the afflictions of *Ioseph*, when we drinke wine in bowles; That wee feare God more than men, when wee are ashamed to doe that in presence of a childe, which wee care not to doe in the face of God.

Manner: That our heart loues, and hates, and feares, and ioyes, and grieues truly, when it is an hypocrite in all; That it delights constantly in God, and holy things, when it is but an *Ephraims* morning dew; That our anger is zealous, when it is but a flash of personall malice, or a superstitious furie; That we feare

feare as ſonnes, when it is as cowards, or ſlaues; That we grieue as Gods patients, when we fret, and repine, and ſtruggle like franticks againſt the hand of our Maker. Thus (to ſumme vp all) the heart of man is wholly ſet vpon cozenage; the vnderſtanding ouer-knowing, miſ-knowing, diſſembling; The will pretending, and inclining contrarily; The affections mocking vs in the obiect, meaſure, manner; and in all of them the heart of man is deceitfull.

Ye haue ſeene the face of this Cheater; looke now at his hand; and now ye ſee who this Deceiuer is, ſee alſo the ſleights of his deceit; and therein, the faſhion, the

the subiect, the sequell of it; from whence we will descend to our Demeanure towards so dangerous an Impostor.

The fashion of his deceit is the same with our ordinary Iuglers; either cunning conueyance, or false semblance. Cunning conueyance, whether into vs, in vs, from vs.

The heart admits sinne, as Paradise did the Serpent; There it is, but by what chinkes or cranies it entered, we know not; so as we may say of sinne as the Master of the feast in the Gospell said to his slouenly guest, *Quomodo intrasti? How camest thou in hither?* Corruption doth not eat into the heart as our first Parents

rents did into the apple, ſo as the print of their teeth might bee ſeene, but as the worme eats into the core, inſenſibly; Neither is there leſſe cloſeneſſe when it is entered; I would it were as vntrue a word, as it is an harſh one, that many a profeſſedly-Chriſtian heart, lodges a deuill in the blinde roomes of it, and either knowes it not, or will not be acknowne of it; euery one that harbours a willing ſinne in his breſt, doth ſo: The malicious man hath a furious deuill; the wanton an vncleane deuill, a *Beelphegor*, or a *Tammuz*; the proud man a *Lucifer*, the couetous a *Mammon*; Certainly, theſe foule ſpirits are not more truly in

in hell, than in a wicked heart; there they are, but ſo cloſely, that I know not if the heart it ſelfe know it; it being verified of this citadell of the heart, which was ſaid of that vaſt *Niniue*, that the enemie had taken ſome parts of it, long ere the other knew it: What ſhould I ſpeake of the moſt common, and yet moſt dangerous gueſt, that lodges in this Inne of the heart, Infidelity? Call at the doore, and aske if ſuch a one hoſt not there; They within make ſtrange of it, deny it, forſweare it; Call the officers, make priuy ſearch, you ſhall hardly finde him; Like ſome Ieſuite in a Popiſh dames chamber, he is ſo

so closely contriued into false floores, and double walls, that his presence is not more easily knowne, than hardly conuinced, confessed. How easie is it to say, that if infidelity did not lurke in the hearts of men, they durst not doe as they doe; they could not but doe, what they doe not? Durst they sin if they were perswaded of an hell? durst they buy a minute of pleasure with euerlasting torments? Could they so sleight heauen if they beleeued it? Could they be so loth to possesse it? Could they thinke much of a little painfull goodnesse to purchase an eternity of happinesse? No, no, men, fathers, and brethren;

if the heart were not Infidell, whiles the face is Christian, this could not bee. Neither doth the heart of man more cunningly conuey sinne into, and in it selfe, than from it ; The sin that ye saw euen now openly in the hands, is so swiftly past vnder the board, that it is now vanished ; Looke for it in his forehead, there it is not ; looke for it vnder his tongue, there is none ; looke for it in his conscience, ye finde nothing ; and all this by the *legier-de-maine* of the heart : Thus *Achan* hath hid his wedge, and now he dares stand out to a lot ; Thus *Salomons* Harlot hath wip't her mouth, and it was not she : Thus *Saul* will lie-out his sacri-

ſacriledge, vntill the very beaſts out-bleat, and out-bellow him; Thus the ſwearer ſweares, and when he hath done, ſweares that hee ſwore not; Thus the vncleane fornicator bribes off his ſinne, and his ſhame, and now makes challenges to the world of his honeſty. It cannot be ſpoken how peeuiſhly witty the heart of man is this way; neither doubt I but this wilineſſe is ſome of the poyſon that the ſubtile ſerpent infected vs with in that fatall morſell: They were three cunning ſhifts which the Scripture recordeth of three women (as that ſex hath beene euer noted for more ſudden pregnancie of wit) *Rachel*, *Rahab*, and

the good wife of *Bahurim*; The first hiding the Teraphim with a modest seat, the second, the spies with flaxe-stalkes, and the third *Dauids* scouts with corne spred ouer the Well; but these are nothing to the deuices that nature hath wont to vse for the cloaking of sinne; *God made man vpright*, saith *Salomon, but he sought many inuentions*: Is *Adam* challenged for sinne? Behold all on the sudden it is passed from his hand, to Gods; *The woman that thou gauest me*: Is *Saul* challenged for a couetous and disobedient remissenesse? the sinne is straight passed from the field to the Altar; *I saued the fattest for a sacrifice to the Lord thy God*; So the one be-

begins his ſinne in God, and the other ends it in him : Is *Dauid* bewitched with luſt to abuſe the Wife ? the Husband muſt bee ſent home drunke, to hide it, or if not that, to his long home, in a pretended fauour of his valour : Is a griping Vſurer diſpoſed to put his money together to breed a monſter ? hee hath a thouſand quirks to cozen both law and conſcience : Is a Simoniacall Patron diſpoſed to make a good match of his peoples ſoules ? it ſhall be no bargaine, but a gift : hee hath a liuing to giue, but an horſe to ſell. And ſure I thinke in this wiſe age of the world, Vſurers and Simoniſts ſtriue who ſhall finde the

wittieſt way to hell : What ſhould I ſpeake of the ſecret frauds in contracts, booties in matches, ſubornation of inſtruments, hiring of oathes, feeing of officers, equiuocations of anſwers, and ten thouſand other tricks that the heart of man hath deuiſed for the conueiances of ſinne; in all which it too well approues it ſelfe incomparably deceitfull.

The falſe ſemblance of the heart is yet worſe; for the former is moſt-what for the ſmothering of euill; this is for the iuſtifying of euill, or the diſgrace of good; In theſe two doth this act of falſhood chiefly conſiſt; in making euill good, or good euill.

euill. For the first; The naturall man knowes well how filthy all his brood is, and therefore will not let them come forth, but disguised with the colours and dresses of good; so as now euery one of natures birds is a Swan; Pride is handsomnesse, desperate fury, valour; lauishnesse is noble munificence, drunkennesse ciuility, flattery complement, murderous reuenge, iustice; the Curtizan is *bona fœmina*, the Sorcerer a wise man, the oppressor a good husband; *Absolom* will goe pay his vowes; *Herod* will worship the Babe. For the second, such is the enuy of nature, that where shee sees a better face than her

owne, ſhe is ready to ſcratch it, or caſt dirt in it; and therefore knowing that all vertue hath a natiue beauty in it, ſhe labours to deforme it by the fouleſt imputations. Would the Iſraelites be deuout? they are idle; Doth *Dauid* daunce for ioy before the Arke? he is a foole in a Morris: Doth Saint *Paul* diſcourſe of his heauenly Viſion? too much learning hath made him mad. Doe the Diſciples miraculouſly ſpeake all the tongues of Babel? They are full of new wine: Doe they preach Chriſts Kingdome? they are ſeditious; The reſurrection? they are bablers. Is a man conſcionable? he is an Hypocrite: Is he conformable? he

is

is vnconscionable: Is he plaine dealing? he is rudely vnciuill: Is he wisely insinuatiue? he is a flatterer: In short, such is the wicked craft of the heart, that it would let vs see nothing in it owne forme; but faine would shew vs euill faire, that we might be inamored of it, and vertue vgly, that we might abhorre it; and as it doth for the way, so doth it for the end; hiding from vs the glory of heauen, that is laid vp for ouer-commers, and shewing vs nothing but the pleasant closure of wickednesse; making vs beleeue that hell is a palace, and heauen a dungeon, that so we might be in loue with death; and thus both in cunning conueyance,

ueyance, and false semblance, *The heart of man is deceitfull above all things.*

Ye haue seene the fashion of this deceit; cast now your eies vpon the subiect: And whom doth it then deceiue? It doth deceiue others, it can deceiue it selfe, it would deceiue Sathan, yea God himselfe. Others, first: How many doe we take for honest and sound Christians, who yet are but errant hypocrites? These Apes of Sathan haue learned to transforme themselues into Angels of light; The heart bids the eies looke vpward to heauen, when they are full of adultery; It bids the hands to raise vp themselues towards their

their Maker, when they are full of bloud ; It bids the tongue wagge holily, when there is nothing in the boſome but Atheous profaneneſſe ; It bids the knee to bow like a Camel, when the heart is ſtiffe as an Elephant ; yea if need bee it can bid a teare fall from the eie, or an almes or iuſt action fall from the hand, and all to gull the world with a good opinion ; In all which, falſe chapmen and horſe-courſers doe not more ordinarily deceiue their buyers in ſhops and faires, than wee doe one another in our conuerſation : Yea, ſo crafty is the heart that it can deceiue it ſelfe ; By quer-weening his own powers, as

as the proud man; by vnder-valuing his graces, as the modest; by mis-taking his estate, as the ignorant; How many hearts doe thus grossely beguile themselues? The first thinkes hee is rich, and fine, when hee is beggerly and naked; so did the Angell of Laodicea: The second is poore in his owne spirit, when he is rich of Gods spirit: The third thinkes that he is a great fauorite of heauen, when he is rather branded for an out-cast; that he is truly noble, when he is a slaue to that, which is baser than the worst of Gods creatures, sinne: Let the proud and ignorant worldling therefore know, that though others may mocke

mocke him with applauſes, yet that all the world cannot make him ſo much a foole as his owne heart.

Yea, ſo cunning is the heart, that it thinkes to goe beyond the deuill himſelfe: I can (thinks it) ſwallow his bait, and yet auoid his hooke; I can ſinne, and liue; I can repent of ſinning, and defeat my puniſhment by repenting; I can runne vpon the ſcore, and take vp the ſweet and rich commodities of ſinfull pleaſure; and when I haue done, I can put my ſelfe vnder the protection of a Sauiour, and eſcape the arreſt: Oh the world of ſoules that periſh by this fraud, fondly beguiling them-

themselues, whiles they would beguile the Tempter.

Yet higher: Lastly, as Satan went about to deceiue the Son of God; so this fooliſh consort and client of his goes about to deceiue God himselfe: The first paire of hearts that euer was, were thus credulous, to thinke they should now meet with a meanes of knowledge and Deifying, which God either knew not of, or grudged them, and therefore they would be stealing it out of the side of the apple, without God, yea against him: Tush, none eye shall see vs; *Is there knowledge in the most high*, saith the sottish Atheist? *Lord, haue not we heard thee preach in our streets?*

streets? haue not we cast out Deuils in thy name? sayes the smoothing hypocrite; as if he could fetch God ouer for an admission into heauen. *Thou hast not lied to man, but to God,* saith *S. Peter* to *Ananias.* And petish *Ionas*, after hee had beene cooled in the belly of the Whale, and the Sea, yet will be bearing God downe in an argument to the iustifying of his idle choler, *I doe well to be angry to the death.* But as the greatest Politicians are oft ouertaken with the grossest follies (God owes proud wits a shame) the heart of man could not possibly deuise how to much to befoole it selfe, as by this wicked presumption: *Oh yee fooles, when will ye vnderstand?* He that Psal. 94. 10, 11.

that formed the eye, shall he not see? Hee that teacheth man knowledge, shall not he vnderstand? The Lord knoweth the thoughts of man, that they are vanitie. A rod for the backe of fooles, yea a rod of iron for such presumptuous fooles, to *crush them in peeces like a Potters vessell.*

Ye haue seene the fashion and the subiect of this deceit: the sequell, or effect followes; euery way lamentable; For hence it comes to passe that many a one hath had his heart in keeping fortie, fiftie, threescore yeeres, and more, and yet is not acquainted with it; and all because this craft hath kept it at the Priscillianists locke, *Tu omnes, te ne-*

mo;

mo; It affects to be a searcher of all men, no man is allowed to come aboard of it; And if a man whether out of curiositie, or conscience, bee desirous to inquire into it (as it is a shame for a man to be a stranger at home; *Know ye not your owne hearts*, saith the Apostle;) it casts it selfe, *Proteus*-like, into so many formes, that it is very hard to apprehend it. One while the man hath no heart, (לא לב) saith *Salomon*; Then hee hath (לב-ולב) an heart, and an heart, saith *Dauid*; and one of his hearts contradicts another; and then how knowes he whether to beleeue? And what certainty, what safety can it be for a man to liue

Psal. 12.

vnacquainted with himselfe? Of this vnacquaintance, secondly, arises a dangerous mes-prison of a mans selfe, in the nature and quantity of his sinne, in the quality of his repentance, in his peace and intireness with God, in his right to heauen, and (in a word) in his whole spirituall estate. Of this mes-prison, thirdly, arises a fearefull disappointment of all his hopes, and a plunging into vnauoidable torments: Wherein it is miserable to see, how cunningly the traiterous hearts of many men beare them in hand all their liues long; soothing them in all their courses, promising them successe in all their waies, securing them from

from feare of euills, assuring them of the fauour of God, and possession of heauen (as some fond Bigot would bragge of his *Bull*, or *Medall*, or *Agnus Dei*; or, as those Priests that *Gerson* * taxes, who made the people beleeue that the Masse was good for the eye-sight, for the mawe, for bodily health, and preseruation) till they come to their death-beds; But then when they come to call forth the comforts they must trust to, they finde them like to some vnfaithfull Captaine, that hath all the while in Garrison filled his purse with dead paies, and made vp the number of his companies with borrowed men; and in time of

* *Qui publicè volunt dogmatizare seu prædicare populo, quod si quis audit missam in illo die non erit cæcus, nec morietur morte subitanea, nec carebit sufficienti sustentatione, &c.*

eaſe ſhewd faire; but when hee is called forth by a ſudden alarum, bewraies his ſhame and weakneſſe, and failes his Generall when he hath moſt need of him; right thus doe the perfidious hearts of many, after all the glorious bragges of their ſecurity, on the bed of their laſt reckoning, finde nothing but a cold deſpaire, and a wofull horror of conſcience; and therefore too iuſtly may their hearts ſay to them, as the heart of *Apollodorus* the Tyran ſeemed to ſay vnto him; who dreamed one night that hee was fleaed by the Scythians, and boyled in a Caldron; and that his heart ſpake to him out of the kettle (ὅτι σὺ τυ-

τῷ αἰτίᾳ) It is I that haue drawne thee to all this. Certainly neuer man was, or shall bee frying in hell, but cries out of his owne heart, and accuses that deceitfull peece as guilty of all his torment: For let Satan be neuer so malicious, and the world neuer so parasiticall, yet if his owne heart had beene true to him, none of these could haue hurt him. Let the rest of our enemies doe their worst, only from the euill of our owne hearts, good Lord deliuer vs.

It were now time for our thoughts to dwell a little vpon the meditation, and deploration of our owne danger and misery, who are euery way so inuiro-

ned with ſubtlety. If wee looke at Satan, his old title is, *that old Serpent*; who muſt needs therefore now, by ſo long time and experience, bee both more old and more Serpent. If we looke at ſinne, it is as crafty as he; *Leſt any of you be hardened through the deceitfulneſſe of ſinne*: If at our owne hearts, we heare (that which we may feele) *that the heart is deceitfull aboue all things*. Oh wretched men that we are, how are we beſet with Impoſtors on all hands; If it were more ſeaſonable for vs to bewaile our eſtate, than to ſeeke the redreſſe of it; But ſince it is not ſo much worth our labour to know how deepe the pit is, into which wee are fallen,

fallen, as how to come out of it, heare rather (I beſeech you) for a concluſion, how wee may auoid the danger of the deceit of our falſe heart; euen iuſt ſo as we would preuent the nimble feates of ſome cheating Iugler, Search him, watch him, Truſt him not.

Looke well into his hands, pockets, boxes, ſleeues, yea, vnder his very tongue it ſelfe; There is no fraud ſo ſecret, but may be deſcried; were our hearts as crafty as the deuill himſelfe, they may be found out; We are not ignorant (ſaith Saint *Paul*) of Satans deuices; much more then may we know our owne; Were the hearts of men (as *Salo-*

νοήματα αὐτῶν.

mon speakes of Kings) like vnto deepe waters, they haue a bottome, and may be fathomed; Were they as darke as hell it selfe, and neuer so full of windings, and blind waies, and obscure turnings, doe but take the lanthorne of Gods law in your hand, and you shall easily finde all the false and foule corners of them; As *Dauid* saith of the Sun, *nothing is hid from the light thereof*; *Proue your selues*, saith the Apostle; It is hard if falshood be so constant to it selfe that by many questions it bee not tripped: Where this duty is slackened, it is no wonder if the heart bee ouer-run with spirituall fraud; Often priuy searches scarre away vagrant,

vagrant, and diſorderly perſons; where no inquiry is made, is a fit harbour for them; If yee would not haue your hearts, therefore, become the lawleſſe Ordinaries of vncleane ſpirits, ſearch them oft; Leaue not a ſtraw vnſhaken to finde out theſe Labaniſh Teraphim that are ſtolne, and hid within vs; And, when wee haue ſearched our beſt, if we feare there are yet ſome vnknowne euills lurking within vs (as the man after Gods owne heart prayes againſt ſecret ſinnes) let vs call him in that cannot be deceiued; and ſay to God with the Pſalmiſt, *Search thou me ô Lord, and trie me*; Oh let vs yeeld our ſelues ouer to bee ran-

ransackt by that all-seeing eye, and effectuall hand of the Almighty. All our daubing, and cogging, and packing, and shuffling lies open before him, and he only can make the heart ashamed of it selfe.

And when our hearts are once stript naked, & carefully searcht, let our eyes be euer fixedly bent vpon their conueyances, and inclinations; If we search and watch not, wee may be safe for the present, long wee cannot; for our eye is no sooner off, than the heart is busie in some practise of falshood; It is well if it forbeare whiles wee looke on, for *The thoughts of mans heart are only euill continually*; and many a heart

heart is like ſome bold and cunning theefe, that lookes a man in the face, and cuts his purſe: But ſurely, if there be any guardian of the ſoule, it is the eye; *The wiſe mans eye* (ſaith *Solomon*) *is in his head*; doubtleſſe, on purpoſe to looke into his heart: *My ſonne, aboue all keepings keepe thy heart*, ſaith he; If we doe not dogge our hearts then in all our wayes, but ſuffer our ſelues to loſe the ſight of them, they run wilde, and we ſhall not recouer them till after many ſlippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world? wherein the moſt take no keepe of their ſoules, but ſuffer themſelues

selues to run after the wayes of their owne hearts, without obseruation, without controlement; What should I say of these men, but that they would faine be deceiued, and perish? For after this loose licentiousnesse (without the great mercy of God) they neuer set eye more vpon their hearts, till they see them either fearfully intoyled in the present iudgements of God, or fast chained in the pit of hell, in the torments of finall condemnation.

Thirdly, If our searches and watches should faile vs, wee are sure our distrust cannot; It is not possible our heart should deceiue vs, if we trust it not; Wee carry

carry a remedy within vs of others fraud; and why not of our owne? The Italians not vnwiſely pray God (in their knowne prouerbe) to deliuer them from whom they truſt; for wee are obnoxious to thoſe we relie vpon, but nothing can leeſe that which it had not; Diſtruſt therefore can neuer be diſappointed: If our hearts then ſhall promiſe vs ought (as it hath learned to profer largely, of him that ſaid, *All theſe will I giue thee*) although with vowes & oathes, aske for his aſſurances; if he cannot fetch them from the euidences of God, truſt him not: If he ſhall report ought to vs, aske for his witneſſes; if he cannot produce

produce them from the records of God, trust him not: If he shall aduise vs ought, aske for his warrant; if he cannot fetch it from the Oracles of God, trust him not; And in all things so beare our selues to our heart, as those that thinke they liue amongst theeues and cozeners; euer iealously and suspiciously; taking nothing of their word, scarce daring to trust our owne senses; making sure worke in all matters of their transactions. I know I speake to wise men, whose counsell is wont to be asked, and followed, in matter of the assurances of estates; whose wisdome is frequently imployed in the triall, euiction, dooming of

of malefactors: Alas, what ſhall it auaile you that you can aduiſe for the preuention of others fraud, if in the meane time you ſuffer your ſelues to be cozened at home? What comfort can you finde in publike ſeruice to the ſtate againſt offenders, if you ſhould carry a fraudulent and wicked heart in your owne boſomes? There is one aboue whom wee may truſt, whoſe word is more firme than heauen; When heauen ſhall paſſe, that ſhall ſtand; It is no truſting ought beſides, any further than he giues his word for it. Mans Epithet is, *Homo mendax*, and his beſt part, the hearts, *deceitfull*. Alas, what ſhall wee thinke, or ſay

say of the condition of those men, which neuer follow any other aduice than what they take of their owne heart? Such are the most; that make not Gods Law of their counsell; As
Esa. 57.17. *Esay* said of Israel, *Abijt vagus in viacordis sui*: Surely they are not more sure they haue an heart, than that they shall be deceiued with it, and betraied vnto death; Of them may I say, as *Salomon* doth of the wanton foole, that
Pro.7.21. followes an harlot; *Thus with her great craft she caused him to yeeld, and with her flattering lips she intised him: And he followed her straightwayes, as an Oxe that goes to the slaughter, or as a foole to the stocks for correction.* Oh then, deare Christians,

Chriſtians, as euer yee deſire to auoid that direfull ſlaughter-houſe of hell, thoſe wailings, and gnaſhings, and gnawings, and euerlaſting burnings, [illegible]ke carefully to your owne hearts; and what euer ſuggeſtions they ſhall make vnto you, truſt them not, till you haue tried them by that vnfaileable rule of righteouſneſſe, the' royall law of your Maker, which can no more deceiue you, than your hearts can free you from deceit.

Laſtly, that wee may auoid not onely the euents, but the very enterpriſes of this deceit, let vs countermine the ſubtill workings of the heart. Our

Sauiour hath bidden vs be wiſe as Serpents; What ſhould bee wiſe but the heart? And can the heart be wiſer than it ſelfe? Can the wiſdome of the heart remedie the craft of the heart? Certainly it may. There are two men in euery regenerate breſt, the old and the new; And of theſe (as they are euer plotting againſt each other) wee muſt take the better ſide, and labour that the new man, by being more wiſe in God, may out-ſtrip the old: And how ſhall that be done? If we would diſpoſſeſſe the ſtrong man that keepes the houſe, our Sauiour bids vs bring in a ſtronger than hee; and if wee would

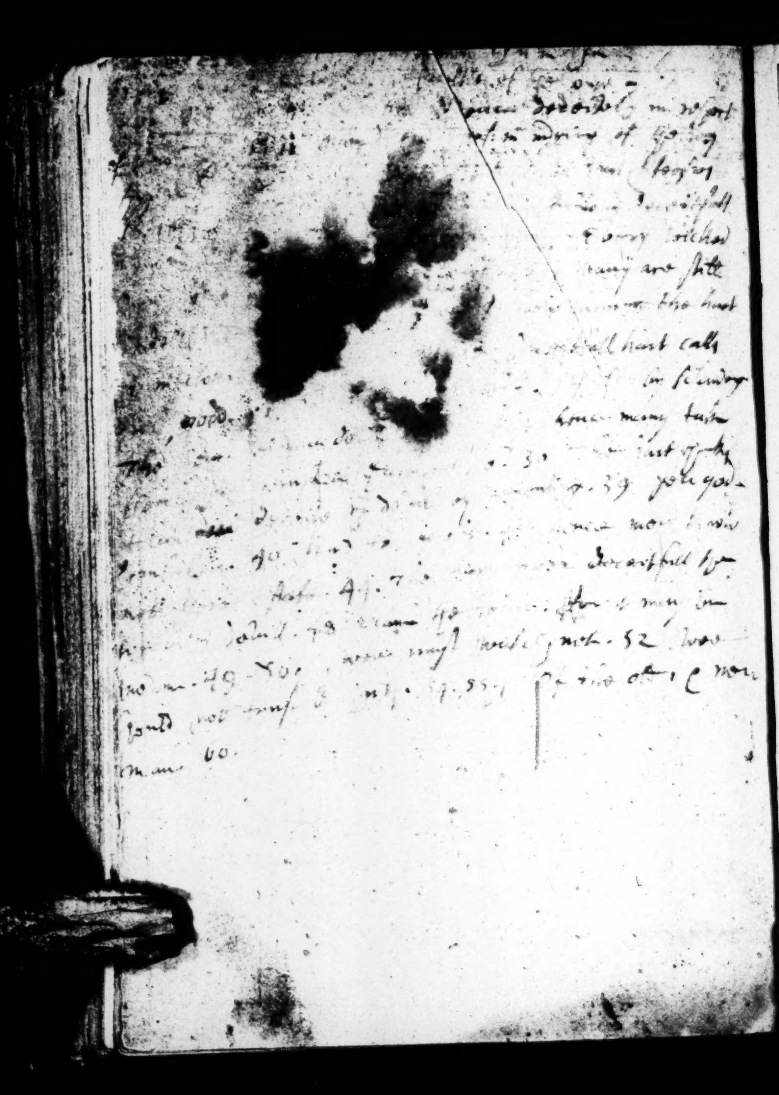
would ouer-reach the subtiltie of the old man, yea, the old Serpent, bring in a wiser than hee, euen the Spirit of God, the God of wisdome; [illegible] would haue *Achitophels* wicked counsels crossed, set vp an *Hushai* within vs: The foolishnesse of God is wiser than the wisdome of men. Could wee but settle God within vs, our craftie hearts would bee out of countenance, and durst not offer to play any of their deluding tricks before him from whom nothing is hid; and if they could bee so impudently presumptuous, yet they should be so soone controlled in their first motions, that there would

bee more danger of their confusion, than of our deceit. As yee loue your selues therefore, and your owne safetie, and would bee free from the perill of this secret broaker of Satan, your owne hearts, render them obediently into the hands of God; giue him the keyes of these closets of his owne making; beseech him that hee will vouchsafe to dwell and reigne in them; so shall wee be sure that neither Satan shall deceiue them, nor they deceiue vs; but both wee and they shall be kept safe and inuiolable, and presented glorious to the appearance of our Lord IESVS CHRIST: To whom with

with the FATHER, and the HOLY GHOST, all honour and glory for euer and euer.

AMEN.

FINIS.



Kings and Queens names	Born Anno	Began to reign	Reigned Y.	Reigned M.	Since their reigns ended.	Buried at
William 1	1023	1066, Oct. 14	20	1	590, Sept. 9	Caen Norm.
William 2	1057	1087, Sep. 9	13	11	577, Aug. 2	Wincheſter
Henry 1	1068	1100, Aug. 2	35	4	542, Dec. 1	Reding
Stephen	1105	1135, Dec. 1	18	11	523, Octo. 25	Feverſham
The Saxon Line reſtor'd.						
Henry 2	1132	1154, Oct. 25	35	9	488, July 6	Fountever.
Richard 1	1155	1189, July 6	9	5	478, April 6	Fountever.
John	1165	1199, April 6	17	6	461, Octo. 19	Worceſter
Henry 3	1207	1216, Oct. 19	56	1	405, Nov. 16	Weſtminſter
Edward 1	1239	1272, No. 16	34	8	370, July 7	Weſtminſter
Edward 2	1283	1307, July 7	19	6	351, Jan. 25	Gloceſter
Edward 3	1312	1326, Jan. 25	51	5	00, June 21	Weſtminſter
Richard 2	1366	1377, Jun. 21	22	3	278, Sept. 29	Weſtminſter
The Line of Lancaſter.						
Henry 4	1367	1399, Sep. 29	13	6	264, Mar. 20	Canterbury
Henry 5	1384	1412, Mar. 20	9	5	254, Aug. 31	Weſtminſter
Henry 6	1421	1422, Aug. 31	38	6	217, May 4	Winſor
The Line of York.						
Edward 4	1442	1460, Mar. 4	22	1	194 April 9	Wincheſter
Edward 5	1471	1483, April 9	0	2	194, June 18	*Not known*
Richard 3	1448	1483, Jun. 18	2	2	192, Aug. 22	Leiſt. (*where*)
The Families United.						
Henry 7	1455	1485, Aug. 22	23	8	168, April 21	Weſtminſter
Henry 8	1491	1508, Apr. 22	37	10	131, Jan. 28	Winſor
Edward 6	1537	1547, Jan. 28	6	5	124, July 6	Weſtminſter
Q. Mary	1518	1553, July 6	5	4	119, Nov. 17	Weſtminſter
Q. Elizab.	1533	1558, No. 17	44	4	75, March 24	Weſtminſter
The Union of the two Kingdoms.						
James	1566	1602, Mar. 24	22	0	52, March 27	Weſtminſter
Charls 1	1600	1625, Mar. 27	23	11	29, Janu. 30	Winſor
Charls 2	1630	1648, Jan. 30	whom God grant long to Reign			

The *World* muſt now confeſs, that *Monarchs* are
Of him that rules above the chiefeſt care.
He with great CHARLES doth gently Peace reſtore.
Heaven could not give us, nor we covet more.
Hence *Anti-monarchiſts*, from you there ſprings
Slavery; but *Freedom* is from *Heaven* and *Kings*.
Then let all loyal hearts with us conclude,
May *Ceſar* live, and Rebels be ſubdu'd.

Forewarn'd, forearm'd, the Terms approach you see;
No Muſick's ſweet, like Angels Harmony.

Hilary-Term begins *Jan.* 23, and ends *Feb.* 12.

Return or Eſſoin days.		Exception days.		Returna Brevium.		Days of Appearance.	
Octab. Hil. Jan.	20	*January*	21	*January*	22	*January*	23
Quin. Hil. Jan.	27	*January*	28	*January*	29	*January*	30
Craſt. Purif. Feb.	3	*February*	4	*February*	5	*February*	6
Oct. Purif. Feb.	9	*February*	10	*February*	11	*February*	12

Eaſter-Term begins *May* 2, and ends *May* 28.

Quin. Paſc. April	30	*April*	30	*May*	1	*May*	2
Treſ. Paſc. May	7	*May*	8	*May*	9	*May*	10
Menſ. Paſc. May	14	*May*	14	*May*	15	*May*	16
Quin. Paſ. May	21	*May*	22	*May*	23	*May*	24
Craſt. Aſcen. May	25	*May*	26	*May*	27	*May*	28

Trinity-Term begins *June* 15, and ends *July* 4.

Craſt. Trin. June	11	*June*	12	*June*	13	*June*	14
Oct. Trin. June	18	*June*	19	*June*	20	*June*	19
Quin. Trin. June	25	*June*	26	*June*	27	*June*	28
Treſ. Trin. July	2	*July*	3	*July*	4	*July*	5

Michaelmas-Term begins *Octob.* 23, and ends *Nov.* 28.

Treſ. Mich. Oct.	20	*October*	21	*October*	22	*October*	23
Menſ. Mich. Oct.	27	*October*	28	*October*	29	*October*	30
Craſt. Anim. Nov.	3	*November*	4	*November*	5	*November*	6
Craſt. Mar. Nov.	12	*November*	13	*November*	14	*November*	15
Octab. Mar. Nov.	18	*November*	19	*November*	20	*November*	21
Quin. Mar. Nov.	25	*November*	26	*November*	27	*November*	29

Note, The Exchequer opens eight days before any Term begins, except *Trinity*-Term, before which it opens only four days.

Note, That the firſt and laſt days of every Term, are the firſt and laſt days of Appearance.

Directions for the subsequent Diary, or Almanack.

1. IN the first column to the left hand, on the left hand page, you have the Numeral figures of the days of the Month.

2. In the second column you have the week days, and Dominical Letter.

3. You have all the principal and observable Saints days and others; the places of the Planets, and the Moon most nights and what fixed Stars she is with, is observed; by which the Asterisms & Constellations are easily known to an ingenious eye & understanding.

4. The Moons place in the Zodiack every day at noon. (dim;

5. The age of the Moon, by which the Tides are known.

6. The rising and setting of the Moon, every day in the year with Latitude.

7. The general state of the weather, with much care performed by the Author.

8. In the 8. column, the first on the right hand, you have the English account. In the 9. the Forein. In the 10. the Roman week days, and Sunday Letter.

11. The perfect Roman Kalendar and Saints days.

12, 13, 14, the utmost to the right hand, you have the daily rising and setting of the Sun, with the Aspects.

A Table to find when the Moon will be full South every day this year, whereby the time of Tides is exactly known.

M.	A.	H.	m.
1	16	1	48
2	17	1	36
3	18	2	24
4	19	3	12
5	20	4	0
6	21	5	48
7	22	6	36
8	23	6	24
9	24	7	12
10	25	8	0
11	26	8	48
12	27	9	36
13	28	10	24
14	29	11	12
15	30	12	0
☌	☽	☍	☌

First find her age in the 5. column of the Almanack, which is exactly every day noted; which age seek out in one of the two columns of this Table to the left hand, against which in the third and fourth columns is the hour and minutes which shew the time of the Moons being South.

As for example, the 12. day of *March* the Moon is 19 days old, which being found in the 2 column of this Table against 4, to the left hand, it points to 3 h. 12 m. at which time the Moon is South the same 12. day of *March* 1677. *Et sic de cæteris.*

Here note, that all the increase she cometh to the South in the evening following the Sun; but in the decrease, in the morning going before the Sun.

By any Sun-dial you may know the hour of night by adding to the time of the Moon being South after, or subtracting before.

To find the time of High water in most Coasts of England.

First, as you before were taught, find at what time the Moon will be South, for then you may truly conclude it High-water at *Southampton*, *Quinborough*, and *Portsmouth*, for there the South and North Moons make a High-water. But when you desire the time of Full Sea in any of the following Coasts in the ensuing Table, find the name of the place, and see how many hours and minutes be annexed thereunto in the Column under *H. M.* which added to the time of the Moons coming to South, gives you the time of High-water for the place required.

A Tide-Table, with the Names of the Havens.

	h.	*m.*
Rochester, Maldon, Aberdeen,	0	45
Gravesend, Romney, Rankins,	1	30
London, Tinmouth, Hartlepool,	3	0
Frith, Leith, Dunbar, Narbon,	4	30
Newcastle, Falmouth, Humber,	5	15
Lyn, Antwerp, Plimouth, Hull,	6	0
Bristol, Lanion, Foulness,	6	45
Milford, Bridgwater, North-coast,	7	30
Portland, Peterport, Hartflew,	8	15
Dover, Yarmouth, Harwich, Dublin,	10	30
Callice, Rie, Winchelsey, Calshot.	11	15

Example.

The 12. of March this year, it is required to know the time of Full Sea at *Newcastle*: by the Kalendar over against the 12. of March, in the fifth Column, I find the Moon 19 days old, and by the foregoing Southing Table, I find the Moon South at 3 hours 12 minutes in the morning; then in the preceding Table, against *Newcastle* I find 5 hours 15 minutes, which added to 3 hours 12 minutes, the aggregate is 8 hours 27 minutes, wherefore I conclude it High-water there at 8 hours 27 minutes in the morning: so of any other.

Take notice that the Tide floweth one point of the Compass more at the Spring-Tide (which is the New and Full Moons) than at the Neap-Tides (the first and second Quarters) As also the Latitude of the Moon and Winds may alter it an hour sooner or later; let it be their providence who depend upon the Tides to make timely provision.

The Tides like timous Humours never rest,
Still constant in inconstancy at best.

	Brute entred this Island of *Great Britain*	2803.
	The building of *London*	2784
	The building of *Rome*	2429
	The last destruction of *Jerusalem* by *Titus Vespasian*	1594
	England first received the Christian Faith	1497
	The Tower of *London* built	1112
	Duke *William* the *Norman* conquered *England*	611
	Westminster-hall built	578
	The building of St. *Pauls* Church *London*	591
	London-Bridge built with stone	468
	The Bible first divided into Chapters	481
	The first invention of Guns	297
	A Frost from the midst of *September* till *April*	313
	The rare invention of Printing	237
	Pauls Steeple fired by Lightning	116
	The New Star in *Cassiopea*	104
	The Royal Exchange built and finished first time	105
	A great Snow fell *February* 4.	99
Since	*Tilbury* Camp on St. *James* day	89
	A Plague in *London* whereof died 30578.	72
	The last great Snow, and *Smithfield* paved	62
	A great Plague in *London*, whereof died 35428.	52
	The Parliament that produced monsters began	37
	The remaining Scum of them murthered that incomparable Royal Martyr *Charls* I. *Jan.* 30 1648.	29
	The Lord General *Monck* happily lopt off the heads of those Monsters, *Feb.* 21. 1659.	18
	King *Charles* the Second safely returned to *Whitehall*, *May* 29. 1660.	17
	His Majesty triumphantly Crowned, *April* 23.	16
	Two Comets appeared in *December* and *March*	13
	The doleful Plague that followed them, whereof died from *April* to *Christmas*, of the Plague that were taken notice of, besides a number of Quakers and others never brought into the Bill, 68596. The Total, and most of the Plague, was 97306.	
	That unparalleld Dreadful fire in *London*, *Septemb.* 2, 3, 4, 5. in that fatal year 1666.	11

To find the time of High water in most Coasts of England.

First, as you before were taught, find at what time the Moon will be South, for then you may truly conclude it High-water at *Southampton*, *Quinborough*, and *Portsmouth*, for there the South and North Moons make a High-water. But when you desire the time of Full Sea in any of the following Coasts in the ensuing Table, find the name of the place, and see how many hours and minutes be annexed thereunto in the Column under *H. M.* which added to the time of the Moons coming to South, gives you the time of High-water for the place required.

A Tide-Table, with the Names of the Havens.

	h.	m.
Rochester, *Maldon*, *Aberdeen*,	0	45
Gravesend, *Romney*, *Rankins*,	1	30
London, *Tinmouth*, *Hartlepool*,	3	0
Frith, *Leith*, *Dunbar*, *Narbon*,	4	30
Newcastle, *Falmouth*, *Humber*,	5	15
Lyn, *Antwerp*, *Plimouth*, *Hull*,	6	0
Bristol, *Lanion*, *Foulness*,	6	45
Milford, *Bridgwater*, *North-coast*,	7	30
Portland, *Peterport*, *Hartslew*,	8	15
Dover, *Yarmouth*, *Harwich*, *Dublin*,	10	30
Callice, *Rie*, *Winchelsey*, *Calshot*,	11	15

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